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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For May 14—Paul in Thessalonica

(Acts 17:1-4; I Thessalonians 2:1-12)

PAUL THE PASTOR

In this lesson we see Paul cast in a role different from the one he usually takes in the thinking of Bible students. Most always we think of Paul as the keen minded theologian, driving his facts home with strong, cold logic, cutting away the superfluous growth of traditions and law that seemed at times to certainly engulf the pure gospel of grace.

Paul's certainties have made him appear almost as a dogmatist with little regard for any person. His refusal to take John Mark on one of his missionary journeys, and his condemnation of Peter when he failed to practice what he had been preaching, gives the impression that Paul was a bit hard and ruthless.

THE HUMBLE SHEPHERD

Pastors and members of pastoral committees can do well to ponder on the twelve verses taken from I Thessalonians.

Out of much conflict and the bitterest kind of persecution Paul speaks. There is no rancor or self-pity, and no vindictiveness or recrimination against those who had been responsible for his suffering. All of the sufferings seem to be forgotten in his passion to share the good news with all men.

The standard of life set before the Christians of Thessalonica by Paul could well be the pattern for every Christian today. A list of the pitfalls Paul seemed to avoid is most impressive: free from uncleanness and guile, flattery and covetousness, no seeking of glory from men, or a place of authority or domination. The absence of the weaknesses so very common to us all is a most commendable thing, but men are seldom remembered by what they do not do.

HE SAT WHERE THEY SAT

As we read the biographies of great men we are not stirred so much by their pity as we are by their courageous living. Unless they are governed by pride, very few people are satisfied by merely striving to be good, but most everyone at some time in his life aspires to be good for something.

Jesus was loved because he identified himself with the people he hoped to serve. Paul shared in all the sufferings and problems of these people at Thessalonica as a father cares for his son.

John Woolman saw a woman sold from her family. He put himself in her place and felt the situation as she felt it, then he went out to do something about it. Who doesn't love the man who is willing to put himself in your place and see the problem from your position?

Every pastor should know that his preaching, however eloquent he may be, has little weight unless back of the message is someone who really cares, someone who has the heart of a shepherd, someone who is willing to leave comfort and ease to seek and save the lost.

Questions:

What was the source of Paul's boldness? Is persecution a bad thing for the persecuted? Was Paul's ministry more effective because he supported himself?

P. M. T.

For May 21—Paul in Corinth

(Acts 18:1-4; I Corinthians 13:1-13)

LOVE IS THE WAY

Paul's missionary travels with all their attending hardships were nearing a close, and for a time he is among friends in Ephesus. All is not well with the church he had founded at Corinth, so out of his compassion and deep concern he sends this letter that has become a classic of all time. The thirteenth chapter of I Corinthians has become the Magna Charta of the Christian Church.

At a time when almost the whole world is dedicated to a way of hatred, violence and destruction, the words of this chapter will seem very idealistic, even to those who call themselves Christian. As propaganda breaks down the resistance to hate and bloodshed and pictures the glory to be found in great achievements of courage on the battle field, the words of kindness, forgiveness and pity will sound more and more foreign to our ears.

CAN LOVE BE TRUSTED?

It is a profound discovery for any person that love alone has strength sufficient to break the vicious circle of hate and retaliation.

To love is to risk. To love greatly is to risk greatly. To love is to throw down the shield and bare one's heart for the possible thrust of the knife. It is desperate business to walk the way of love in a world where bigotry, selfishness and greed are found. Jesus emphasized the risks of love. To start out to walk the way of love as Jesus walked it is to set one's feet upon a road whereon stands a cross. Love and the risk of danger are unseparable.

FINE IDEALISM, BUT—

I admire your idealism, says the sceptic, but we live in a world of stern facts and must face them.

The so-called Christian civilization at this moment is in grave danger of accepting the so-called Prussian philosophy which we profess to be fighting. It is preached from a thousand platforms and is labeled, "patriotism," yet it is the same theory that, "might makes right."

When Jesus said, "love your enemies," he was not talking about an ideal world of righteousness. He lived in a world of enmity, greed, violence, and brutality, also the great fact of love. The risk of love does not end in futility. As the poet has declared:

"He was a gambler, too, my Christ;
He took his life and threw it for a world redeemed,
But ere the westering sun went down,
Crowning that day with its crimson crown,
He knew that he had won."

So he had! Love that could bear with dignity and forgiveness the cruelist blows of its torturers could not be defeated. Love of this kind redeems the most unlovely objects that it touches. That was why Jesus wanted his followers to put the principle of sacrificial love at the center of their lives.

Questions:

In a world largely ruled by hate and fear who can restore our faith in the way of love? Has Christianity renounced the way of love?

P. M. T.

Most current anticipations of the international scene in the postwar world tend to lapse into one or the other of two extreme moods. On the one hand there are the alarmists who predict every form of international chaos and can find no hope for a relatively stable or just international order in the foreseeable future. On the other extreme are those who foresee a brave new world only a little short of Utopia. But we shall not see a brave new world. Beyond victory lies opportunity, not Utopia.

DR. LISTON POPE.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor

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EDITORIAL

Open Call to the Executive Committee

The Editor of the American Friend is also Secretary to the Executive Committee of the Five Years Meeting. The Annual sessions have been held recently. The Committee directed that the following message, read to them in the opening session, should appear in THE AMERICAN FRIEND. *Their sessions and other annual Board Meetings will be reviewed in the next issue.*—EDITOR.

OF the several years in which the Executive Committee of the Five Years Meeting of Friends in America has met, each has had its significance. Every year is potential. But the immediate years that lie ahead of these sessions of 1944 are freighted with a destiny in which Friends have a peculiar responsibility. Within those days, highly potential for good and ill to men, we must find our particular significance.

Although our ingenuity and inventiveness will be tested in untried situations, we are not without an experience which has been developed during the past twenty-five years. With the organization of the American Friends Service Committee a new sense of our responsibilities and where they lie has grown upon our corporate consciousness. We stand now, more than ever, as a Society of Friends in the world, looking across the horizons of our day and descrying now and then some new direction in which roads to the future must be built.

THE WAY FORWARD

Just now we are looking over the holocaust and utter confusion of war. We see a day of "peace," so-called, that will follow the present hostilities. Those days will not bring peace in any real sense very soon. The earth will be left a wilderness. The confusion, hunger and fear that will hound the steps of millions should create in us a deepened consecration to unite for the greatest time of service we have yet known. We must now, at once, be a voice in the wilderness crying, "Prepare Ye the Way of the Lord!"

It must be understood by us as the *Way of the Lord.* Nothing less than that can catch and hold our devotion to a long task while many secular, social mechanisms break down with weariness and self-interest. There is no sure *way for men* if it is not the *way of the Lord.* Our concern, therefore, rises not alone in seeing the agony of God's creation but in a deep sense of the will of God for us. Our call rises from the soul at worship and from the Meeting at worship.

But it is no accident, no stumbling upon this fact of our relation with God, that sets the tone of our faith and service. The light of Christ shining in the world has caught every dark corner of human sin and revealed it for what it is. His light has shown us our common hungers and the source of our redemption in Him. We need now to turn again to Christ with a fuller sincerity and assurance, knowing that His way is the way of God among men. There is a danger that in our concern for "Quakerism" in the world today we shall begin to assume that Quakerism is an end in itself, that it needs no other light. As Friends we may tend to measure ourselves by ourselves and, of course, thereby always feel adequate. We should be cautioned against smugness. We need to throw our life as a Society of Friends against the background of a greater frame of reference, that of the life and message of Christ.

OUR FRIENDLY FUNCTIONS

There are certain specific ways by which we as a Five Years Meeting of Friends may assume our rightful part in the general prospectus of Friends. First of all are the Boards and Committees by which we have carried our corporate functions for the years past in the fields of Peace, Missions, Christian Education, and Public Morals. They are highly important. Through them we have ever with us the ready-made channels of work. It is easy to forget these continuing responsibilities when the immediate days are showing the intense dramatization of human problems and the call for our immediate response. But we would not be prepared for those more immediate and dramatic needs if there had been no steady continuing service by our regular agencies during the years. Both types of service merit our support.

(1) Besides the work of our boards certain other concerns have arisen within recent years. Evangelism with a renewed and fresh content has pressed into the concerns of Friends. This has resulted in the organization of a *Commission on Evangelism* of which the Central Committee plus Yearly Meeting representatives are members. They come to us this year with a report and raising before us questions regarding our message and the extension of spiritual life among Friends. Their concern rests back upon previous meetings of Yearly Meeting Superintend-

ents and Secretaries assembling annually in Richmond.

(2) With social change an obvious and ever present fact in our world and our nation, a concern on Social Order arose in the sessions of the Five Years Meeting in 1940. *A Committee on Social Order* was appointed and has done some very constructive work in the meantime. Important conferences have been held, and another will occur shortly at Quaker Hill. The nearness to the soil of Five Years Meeting Friends has led naturally to a rural, agricultural emphasis. In a world that is increasingly chaotic we must find our bearing as Friends and be sure of our sense of direction. There is no stable social order, only in the measure that it partakes of the Kingdom of God.

(3) Another problem is training for our ministers and workers. None are more interested in this probably than are the ministers of our Meetings. Much has been thought and planned about our responsibilities for this need, but no practical plans have been followed through. It seems to me we should begin *now*. Quaker Hill lends itself to such service. Beginning this summer the Quaker Hill Association is bringing a seminar for ministers here with Dr. Elbert Russell and others in leadership. This places upon us the added suggestion of our responsibility for a continuing program.

The Adult Department of the Board on Christian Education is also rightly interested in this work. A strong committee which includes some members of that department should be appointed and asked to plan a course at once to be given at Quaker Hill. Planning with the local meetings, we would hope to get ministers released for a short time without loss of salary. The cost of their expenses here should be furnished from other sources.

THE COOPERATIVE WAY

Aside from the lines of work we should be fostering, I should like to speak of the methods that can be rightly used by the Five Years Meeting in advancing these efforts. The Yearly Meetings rather than the Five Years Meeting are the organized groups prepared to make and execute plans for our work among local meetings. It should be the part of the Five Years Meeting not to trespass upon or duplicate their work. Nor should we make plans and hand them down to someone. Rather, we should draw representative Yearly Meeting Friends together and they will plan whatever organization and programs seem to fit their needs. It should be our part primarily to give hospitality and encouragement to their wishes. Efforts to date encourage us in feeling that this is most effective. When these representative Friends meet and plan, they go back to their Yearly Meeting fields knowing that the plans so developed are *theirs*. There seems to be every evidence that when Friends meet they feel the need of one another and make the most possible out of it. Bring them together and Friends will find and create their own cooperative way. Let us place emphasis there.

There comes before the Executive Committee this year the suggestion for a full-time secretary to lead us in Christian Stewardship. This person should be helpful to our Meetings in ways that will make his counsel widely sought by them. While the per capita giving of Friends needs to be raised, we must not be confused in making that an end in itself. Our first and deepest need is to be stirred spiritually by the call upon us as Friends to arise and answer to the crucial days that lie before us. But those days ask for a program of service that requires the joyous giving of our lives and our money.

Finally, we meet this year with the Five Years Meeting sessions only eighteen months ahead. The Central Committee, following the instructions of the Executive Committee, has given considerable attention to the program for those sessions. The theme suggested thus far is, of course, subject to revision. But it is significant that the concern to throw the entire message and life of Quakerism against the larger frame of reference of Christianity has led the committee to suggest the following theme. — "The Message of Christ and the Responsibilities of Friends." The word, "responsibilities," also puts into our thinking an important content. While men ask for freedom (four, more or less) we need to translate freedom into terms of responsibility. Until men ask for *responsibilities*, they cannot have *freedom*.

FINDING THE ETERNAL

Finally, we shall need to seek the currents of power that can catch and forward us in our work. Dr. Grenfell of the Labrador, pictures an experience in which his ship, with motors churning, while facing an icy artic gale, slipped steadily backward. The wind was stronger than the motors. Not far away an iceburg, with no power of its own, moved steadily forward against the unfriendly gale, in an ocean current.

The lesson for us is obvious. No whipping up of physical energies can get us forward as a Five Years Meeting if we are not in the deep currents of divine power which can carry us steadily onward in the face of world storms. We must find what God is purposing and doing across the ages, while the vaunted little systems of men rise and fall, and then work with Him.

Gladstone said that it was the business of statesmen to know what God will be doing during the next fifty years. We would better look farther even than that. Looking backward we see the systems of force crumbling with the central weakness of their falsity. They were not true. The Universe would not sustain them.

In this tremendous drama of trial and error across history we shall need to seek the will of God—to know what the Universe will back. To know that, may call us into projects of a new order—testing out alternative ways through which the Christian order may come. Jesus revealed the creative will of God to us. He lived it, demonstrated it and presented it to men in terms of the Kingdom of God. We seek that City, that Order, that Community among men whose builder and maker is God.

E. T. E.

Word Pictures of Our Meetings

FROM MONTCLAIR, NEW JERSEY

By Eleanor W. Taber

THE visitor approaching Montclair Meeting House sees a low brick, Colonial building, still fresh and new looking. He enters in the middle of the long side, and finds awaiting him in the hall a warm welcome, and a closet in which to hang his hat and coat. The Meeting room is on his left, but if he arrives about ten-thirty of a Sunday morning he will want to attend First Day School before entering that.

THE MEETING AT STUDY

The children go downstairs to their classes, the adults meet in the William Penn Library on the main floor. This is a beautiful room paneled in Oregon knotty pine. The bookshelves are filled with new, clean books of types to interest many minds. The dozen or so men and women gathered are studying Rachel King's, "George Fox and the Light Within," a different person leading the discussion each week. Just before eleven o'clock an unseen hand opens and closes the hall door. That is the signal to draw the interesting discussion to a close, and adjourn to Meeting.

Downstairs, in the large social room, the children have sung their hymns, and are continuing their classes. They too have their Library, a memorial to Jarvis Davis, from which they can borrow books to take home for the week. The social room fills many purposes; lectures, concerts, an occasional amateur play, for there is a small stage at one end. Here too the women Friends serve delicious church suppers on pretty china which all matches! In another corner of the building is a commodious modern kitchen.

THE MEETING AT WORSHIP

But it is time we adults went into Meeting. The Meeting room stretches across the front of the building with windows on three sides, shaded by Venetian blinds. (There are Friends in the East who think that Venetian blinds are to a Friends' Meeting what stained glass windows art to a Cathedral). The dominating feature of the room, however, is not the windows, but the large fireplace on which a wood fire crackles comfortably. Towards this fire the benches face on three sides of a hollow square. There is no pulpit, no reading desk, or even facing seats. People sit where they like, though visitors are invited forward where they can enjoy watching the fire.

The group of from seventy-five to one hundred persons settles into quiet. They are accustomed to wait together, to worship together, to seek together the presence of the Inward Light. Perhaps Thomas Harvey Haines breaks the silence, his memory stored with Biblical phrases, his psychologist's mind feeling out the unspoken problems of his neighbors. As one listens one knows that the speaker grew up in a Philadelphia Meeting. Again quiet settles on the group, as each digests the message, and adds its spirit to his own prayers and meditations. Perhaps C. Marshall Taylor follows with well chosen words, his business training making clear the expression of his thought. An American Christian business man, you say to yourself, and are thankful that such still exist. Or Russell B. Hobson's voice may be heard, still carrying the English intonations after fifty years among nasal Americans. Perhaps a woman may bring a message, Ardis Michener, or Florence Flournoy, or Lucy Milburn or Oma Oliver.

Through all runs a certainty of the Fatherhood of God, and a humble determination to do His business. At a quarter to twelve a slight rustling is heard in the hall, the door opens and in come the children from Sunday School. Some go to their parents, others sit quietly in little groups of two or three. With the children, a freshness enters the room, but the peace is not broken, all together enter into the last fifteen minutes of that healing hour of worship. Perhaps some Friend has a special message for the children, perhaps the silence is unbroken. At last two Friends shake hands, the announcements are given, and a gentle chatter breaks out, as Friend greets Friend cordially.

WHO'S WHO IN THE MEETING?

Let us look around. There are very few old people present, there is no grown person who was a birthright member of Montclair Meeting. For the Meeting was started in 1925. The present Meeting House was opened in 1932, the soft cushions have not yet had time to mat down to the iron hardness usual in Meeting House seats. Most of the Friends are just entering middle age, a few are just leaving it. There is a fine group of thirty or forty children; and there is a whole generation of young men who are away today, either at CPS Camps or in the armed services. Most of the men, and some of the women hold business positions, commuting to and from New York.

Most are college men and women, interested in the questions of the day. They read books, keep up with drama, concert and cinema. The women find time for club work as well as caring for their families.

HOW IT CAME TO BE

In 1925, when they got together to set up the Meeting they were largely influenced by their desire to have a Bible school for their children. The families came from every type of Quaker background, Philadelphia, Five Years Meeting, General Conference, Conservative, Liberal. They were united on one thing, they wished to be members of the Society of Friends, not of any one branch of that Society. They realized that geographically they were near New York, so they boldly asked to belong to both New York Yearly Meeting, General Conference, and New York Yearly Meeting with Five Years Meeting affilations.

Such a proceeding had never been known. Much talk and many committee meetings were needed before New York Friends were convinced such a thing would be possible. Montclair Friends said, "We will report to both Yearly Meetings; we will pay Quota to both!" Persuaded that the Friends were in earnest, New York Friends consented, provided that Montclair organize as a Quarterly Meeting. This was done, the group choosing the arrogant title, "All Friends Quarterly Meeting." It then consisted of a single Meeting.

A FRIENDLY SWARMING

But soon Friends living around Ridgewood felt the journey to Montclair was too long, so they set up their own Meeting for Worship and Monthly Meeting. Recently, since the gasoline shortage, Friends in the neighborhood of Summit have been holding Meetings for Worship in the Y.W.C.A. in that town; though they are still a part of Montclair Monthly Meeting.

There are now two hundred seventy-four members of Montclair Monthly Meeting, and sixty-one members of Ridgewood. This is the result of less than twenty-five years' growth. They have no pastor, no recorded minister, no elders. They use two Books of Discipline. A Meeting of Ministry and Counsel is appointed annually to serve for one year. There are some twelve or fourteen persons who frequently take vocal part in the Meeting for Worship.

Anne Miller, 18 Madison Avenue, Montclair, is Secretary of the Meeting. Monthly Meeting is held in Montclair on

the evening of second Fourth Day in each month. Helen Dillistin Johnson is the Clerk. All-Friends Quarterly Meeting is held on the third First Day in Third, Sixth, Ninth and Twelfth Months, under the Clerkship of Arthur J. Stratton.

The group is united in a sense of personal responsibility for the Meeting. The members are individualistic, yet have a fine spirit of looking for the good in each other. Many have come from various Yearly Meetings, others have joined from conviction, attracted by the freedom of worship, a few have recently come from Europe. To all these diverse elements the Meeting for Worship has been a fire, melting them in love; welding them into one fellowship of a high spiritual level.

African Friends Dedicate Church

By A. Willard Jones

Willard Jones, on his way to Palestine to assume responsibility for our Ramallah Friends Schools, is staying for a while in the Friends Mission Kenya Colony, British East Africa.—Editor.

My invitation was for March 19, 1944. The place was Chango, near Vihiga and the occasion was the dedication of the new meeting house which the Friends of that village had at last completed after thirteen years of planning and cooperative effort. The grounds around the new brick building had been beautifully laid out with well-kept lawns and flower beds. Some stately old trees had been left from the primitive forest—just enough to give shade and dignity but not enough to conceal the impressive vista toward Lake Victoria and the escarpment. Beyond the school and the meeting house grounds the Chango cornfields were already green with the promise of much-needed harvest this summer.

We were welcomed by the elders and teachers of the meeting and were shown to good seats on the raised platform at one end of the new building. Because I came with Jefferson and Helen Ford I was given a seat of honor along with them and Chief Paul Agoi, Joeli Litu, the new visiting minister, and elders who came from distant meetings. These together with the local congregation and school children filled—rather packed—the new building with a good many more than two hundred persons.

After some rather powerful group singing Joeli Litu read from John 14 and Hebrews 11 and then spoke briefly on the faith that had led to the construction of the new building. He recalled that they had seen Emory Rees build the first brick house in their district long ago and how they felt sure that they could never build a house equal to it. Even when Mr. Rees assured them that they could learn to build such a house many did not believe him. Yet some did believe and as a result the house was built. Joeli then went on to speak of our lack of faith in regard to the home of the spirit and urged us to believe in the assurances and example of Jesus.

Then Jefferson Ford spoke of his joy in their success and of his pleasure at being able to attend the meeting. He read from I Cor. 3:16 and spoke of the temple where Jesus wants to dwell. He went on to speak of the Hebrew Temple in Jerusalem and how God accepted it as his dwelling place so long as the people were obedient to his guidance. But when they turned aside to the worship of idols and allowed the Temple to become a place of wickedness and corruption, then God left it. Even so when our hearts become the abode of jealousy and wickedness we cannot expect to have the Spirit of God dwelling in them. The Spirit of God will be pleased to dwell with him who keeps his heart and mind clean and who is obedient to God's guidance. It was a most timely message for this earnest group who were met to consecrate to God the building which they had prepared for their place of worship.

Next a visiting elder, John Amaguni, spoke. He had formerly been the cook for Mr. Rees, and he told very humorously how he and others had been afraid to work with the bricks when Mr. Rees wanted them to.

Another important speaker was Chief Paul, the chief of the entire district. He was one of three chiefs chosen to visit their people serving in the Armed Forces in Egypt and Palestine. He is a loyal Friend and his life is a shining example of the power of Christianity. Maragoli people are fortunate indeed to have such a fine man for their leader. He spoke words of approval and commendation for this good example of community effort but reminded his hearers that they must have the constant care and help of God in order for them to do their individual part in that community work.

Then the Treasurer read his financial statement. It was one of which any community could be proud. It showed all debts paid and contributions from various sources of nearly five thousand shillings in addition to large amounts of donated material and labor. The work of carrying sand and water and of making the cement was all donated and some of the women came and cooked for the men when they worked all day. After his report these workers and the women were called to the front of the room for public commendation and a prayer by Jefferson Ford. It seemed remarkable to me that this very adequate building was planned, built and financed entirely by African Friends without the supervision of a single European.

Following some group singing by the school children we went to the school building for a generous meal. A heavy rain came up while they were serving the meal but they were so happy to have the rain that they did not mind the inconvenience.

"Now faith is the substance of things hoped for, the evidence of things not seen."

In this demonstration of the faith of a community one sees more than a new meeting house—one sees the answer to many a missionary's prayer and the vindication of the missionary enterprise with its great contributions of money, time, effort and sacrifice. "O give thanks unto the Lord for He is good and His loving kindness endureth forever."

THE ATLANTIC CHARTER: ITS MORAL CLAIM

A Statement by Meeting for Sufferings, the standing Executive Committee of the Religious Society of Friends.

The Atlantic Charter has been acclaimed throughout the world as a solemn undertaking of the principles to govern the post-war settlement, and the world will expect Great Britain to be true to these moral declarations.

For this reason the Executive Committee of the Society of Friends regrets those passages in the statements recently made by the Prime Minister and the Secretary of State for Foreign Affairs which seem to imply a departure from the spirit of the Charter.

The essential value of the Atlantic Charter lies in its emphasis on the common needs of all men, whether victor or vanquished. It also provides that there should be no territorial changes which do not accord with the freely expressed wishes of the peoples involved. These declarations were felt to constitute a fresh advance in international standards, and like all moral declarations have constituted a moral pledge. It is that moral pledge which now appears to be in jeopardy. Peace can only be built on moral principles applicable to all men and on practical steps to mutual cooperation of all peoples, whether victor or vanquished.

ARTHUR J. EDDINGTON,
Clerk of Meeting for Sufferings.

Forty Years in the Holy Land

By Edward A. Kelsey

Edward and Marian Kelsey went to Palestine in 1939 to give a year of service but the war has prevented their return to the United States. They hope, however, to be able to come back this summer. Edward Kelsey went to Palestine for the first time in 1903. Although circumstances have kept him in America from time to time since then, the Holy Land has been his greatest interest. This account of progress deals chiefly with Ramallah where we have had schools for many years.

WHEN Palestine was governed by Turkey, "The sick man of Europe," it might rightly have been called a period of stagnation, politically, economically, educationally and religiously. The missionary organizations of the country seemed to be the only agencies that were interested in the betterment of the conditions of the people. The purchase and securing of a clear title to the twenty-four pieces of land from Bireh people in 1906, which constitute the Boys School property, and that of Swift House, required months of time and many problems. The permit to build was held up at Constantinople for seven years.

Under British administration all this has changed. Property is as easily purchased, titles secured and buildings erected as in any well ordered community in America, and we feel that we have the hearty support of every department of the government.

Our Town

After many years of residence we feel that we have a right to call Ramallah, "our town," for certainly many of the influences for improvement have emanated from the mission as the older residents will testify. Eli and Sibyl Jones in 1869 rode into the town on the backs of animals over a rough bridle path. By the turn of the century a poor dirt road ran within a mile of the town. Today from a rear gate of the compound we have half-hour bus service to the city over excellent roads maintained in good repair by the Department of Public Works. In place of the narrow, dirty and crooked streets in Ramallah we have a number of wide, well-kept streets for auto service, some of which are lined with beautiful shade trees on both sides. Forty years ago, the only grove of shade trees in town was at the girls school, now a number are found in different parts.

Only a few people used to go to Jerusalem and they walked or rode animals. Now hundreds of people from Ramallah and near-by villages crowd our busses to suffocation seven days of the week so that people in long queues await their turns daily in Nahum's chariots. (Nahum 2-4)

The closely built stone houses of one or two rooms with flat roofs of rolled dirt are fast being superseded by six and eight room houses with tiled roofs, modern plumbing, lighted by electricity generated in Jerusalem, and government inspected. Hundreds of such houses are now found in both Ramallah and Bireh.

Our municipality, among other things, provides a sanitary department, and two flourishing schools where hundreds of boys and girls are receiving good elementary instruction. A baby clinic is presided over by a trained nurse. In the summer our two hotels are filled to capacity and many private houses are rented to families from the coastal cities who desire to enjoy the cooler and more salubrious air of our highland town.

The mosque at the foot of the hill in Bireh just below the Boys School has been rebuilt and, at an outlay of two thousand dollars, a beautiful minaret has recently been erected. From there a blind muezzin five times a day calls the faithful to prayer. His voice is easily heard at the Boys School and at Swift House and we trust that Christians as well as Moslems are thus reminded that there is but one God of all the earth and that they may lift their hearts in prayer to him.

Village Customs

Forty years ago as one walked through the streets early in the morning he would hear, "women grinding at the mill," and meet others, with straw mats on their heads, carrying the unbaked loaves to the small ovens maintained by groups of families. The small flat loaves would be baked upon heated iron or small stones. Four or five large ovens do the baking now for most of the town people and bread is sold in the shops. Practically all the grinding is now done in large engine-powered mills.

Formerly, shortly after sun-down, people would bolt themselves into their dark, unventilated homes and retire for the night. In the semi-basement below, but a part of the same compartment, might be fowls, a donkey, and a bullock. A small wick in a dish of olive oil or possibly a small smoky lamp would give the only light. Now late at night one is likely to meet companies of people on the streets, out for a moonlight stroll or returning from a social evening. The former sociability of the guest house, which was for men only, has been replaced by that of the home.

Education and Literacy

When Timothy and Anna Hussey opened the Girls Boarding School in 1889, they had difficulty in persuading fifteen fathers to allow their daughters to attend although food, clothing, and schooling were furnished, "without money and without price." By the beginning of the century we were able to ask a little from a few of the better-to-do parents. Almost every boy from the time of the opening of the Boys School had been required to pay only twenty dollars for the year's schooling and board. Gradually the fees have been raised as the people increased in wealth and came more and more to appreciate education. Today the parents ungrudgingly pay over two hundred dollars a year for the boys and a little less for their daughters.

Well do I recall how the people of Ramallah and Bireh used to insist that the schools were for Ramallah children and the administration was criticized for receiving a few boys from other villages. The children now come from many parts of the country and from Transjordania. Most of the boarders are from a distance while the day students are from these two towns.

Before the first world war we had a very few girls from Moslem families and only two boys. Now about twenty-five per cent of our students are of that faith and no objections are raised to the required Bible courses taken by all students in both schools.

As I write, the leather bag hangs near me in which once a week the mission servant, when bringing supplies from Jerusalem on the back of old Jack, our big donkey, would bring the mail and most of the reading matter that came to Ramallah. Now the mail is daily delivered by carrier to the homes of the people. Telephone service connects us with all parts of the country. My newsboy tells me that he distributes fifteen *Palestine Posts*, an English Daily, two hundred Arabic papers and sixty Arabic weeklies. *The Readers Digest* has an Arabic edition, printed in Cairo, under the name of *El Mukhtar*, meaning, The Chosen, and one hundred and fifty copies were eagerly snatched up in Ramallah. The Near East distributors, who cover Palestine, Transjordania, Syria and Iraq, sold fifteen thousand and have an order in for twenty-five thousand of the next issue.

Forty years ago many villages of this district would not have had a single literate person and if there was one, he acted as the news-agent for the entire village. Papers and magazines now go into most of our villages. With the widespread establishment of government village schools, assisted by many private and mission schools, illiteracy is fast disappearing from the country.

Conclusion

With all these evidences of progress, however, we have just laid the foundations of the great work that lies before

us. Few institutions in this land have as well equipped plants as ours. By the faithful work of the Nationals and foreign workers we have established an enviable reputation that is country wide. Far be it from us to despise the day of small things but the promise is splendid that, with better trained workers, devoted to the great ideal of making the Kingdom of Heaven more of a reality than it has been in the darkness of a lapsed and inert Christianity, the future may be as bright as the promises of God.

Four Wartime Tasks for Friends

By D. Elton Trueblood

THE place of a religious minority in a world at war is not easy to ascertain, but there has been, during the present crisis, remarkable agreement among the more careful members of the Religious Society of Friends concerning what that place is. We have not had one hundred percent agreement, of course, since the extreme positions on both sides have been represented, but the position of the weight of our meetings is clear. We arrived at our main decisions early and subsequent events have strengthened us in these early decisions.

The role of a religious society like ours in the midst of the conflict lies, Friends believe, neither in complete identification with the military struggle like that of our neighbors, nor in the attitude of neutrality, nor in obstruction of what the majority seeks to accomplish. Our role consists in a fourth alternative markedly different from the three just mentioned. This fourth alternative consists neither in doing the kind of patriotic work done by our neighbors, nor in refusing to do patriotic work, but in doing the kind of work that is patriotic and different. This work appears in four particular ways as follows:

1. *The religious minority can engage in unpopular tasks which are occasioned by the war, but which most of those directly engaged in the war are either unable or unwilling to perform.* The clearest case of this is the work for those of Japanese descent who were forced to leave their homes on the Pacific Coast. To a remarkable degree the leadership in this work has been provided by religious pacifists, partly because they were free to engage in it and partly because their entire position made them more sensitive to this kind of need.

2. *The religious minority can keep aloft in war as in peace the conception of peace as the condition in which man's true welfare lies.* Our nation is not a war-loving nation, but one of the reasons why it is not is that so much of the teaching of peace organizations has been effective and persuasive. Most of the people deeply engaged in actual fighting or in the promotion of government loans or in the manufacture of the instruments of war do not have the time or energy to keep up constructive public thinking about the long range issues. The contribution of the Friends Peace Committees to the national welfare is thus very great. The Peace Committee could not do what Henry Kaiser is doing, but perhaps Henry Kaiser could not do what the Peace Committee is doing.

3. *The religious minority can use its influence to keep down hatred in wartime.* Even though many of our high ranking governmental and military figures have made their public testimony against hatred of the enemy, these men cannot, in the nature of things, give much time and thought to the question, but the question is so important that some people ought to be working at it full time. Who else is likely to do it if a religious minority does not?

4. *The religious minority can engage, when opportunity offers, in direct relief of the wounds inflicted in the war.* This was far more possible in the midst of the First World War than in the Second World War, but we have done what we could, and Friends stand ready to go into areas of distress as soon as those areas are open to us. Many Friends have volunteered for this kind of post-war work, partly as a justification for their present condition of normal living when so many others are facing death.

Of these four parts to our possible contribution different ones are more important at different times. As soon as the European countries can be entered by civilians the fourth part of our combined task will immediately loom very large. A year or so ago the first of the four was uppermost, and we put a great deal of energy into one particular project, as was right at the time. The emergence of the Japanese relocation problem was a verification of our advance conviction that unpopular tasks would be created by the war and that they would not be done unless people like ourselves attempted to do them.

Now, however, we are in a situation in which the crucial task is the third one, that of seeking to counteract a rising tide of hatred. In view of the fact that it is Germans who have perpetrated some of the most vile crimes in the history of mankind, especially in the living hell of the Jewish section of Poland, it is a bit surprising to find that there is almost no hatred of Germans, whereas, with far less cause, there is fierce hatred of the Japanese. The reasons for this paradox must be exceedingly complex, but two at least are clear. In the first place, we are still under the shadow of the First World War and many of our acts are still reactions to what occurred a quarter of a century ago. Many remember vividly how all things German were hated and how, with the end of the war, we felt a bit ridiculous in recalling how we had acted. We do not want to be ridiculous again, at least not in the same way. Furthermore we are still influenced by the recognition that some of the Allied propaganda in the First World War turned out to be false. We found that the ordinary German soldier was *not* a Hun. The result is that we discount the evidence of German cruelty to this day. When the whole story is known we shall find that this understandable reaction was an important factor in making possible Hitler's early successes. His best ally was *our* disillusionment. Accordingly, to the present day, there are obviously many of us who frankly do not believe the stories about concentration camps. Not only is there practically no hatred of ordinary Germans, but, curiously, very little even of Hitler. So well does this man lend himself to the work of the cartoonist that we have never been able to rid our minds of the notion that he is faintly amusing.

With the Japanese, however, it is wholly otherwise. There is no First World War hatred to react against in this case. Morever, there is another factor which constitutes the second reason for the paradox, the factor of race. We find it easy to believe that the average German is much like a respectable Anglo-Saxon, but the average Japanese is *different*. He is short; he is dark; he is inscrutable; he is wily; he has a wholly different moral standard. Perhaps Hitler has done his work better than we ordinarily admit. Perhaps he has convinced us, as well as the Germans, that the problem of race is crucial. Why did we move from strategic areas those of Japanese descent while we left unmolested those of German descent? In many cases both groups had been here equally long. In view of the contrast in the ease of recognition one would suppose that the Germans would be more dangerous than the Japanese. In short, we made the distinction on the basis of race.

No one who is sensitive to public opinion can have failed to note the rising of the tide of hatred of the Japanese people in the last month, a tide greatly heightened by the publication of stories

of Japanese atrocities. This tide will, so far as we can see, go on rising and the consequent evil will be tremendous. Already it has gone so far as to jeopardize in some measure a decent post-war settlement in the Far East. Some of the fears of the Japanese are no longer groundless.

Here, then, is an important patriotic task for members of a religious society like our own. *We must use every legitimate avenue of public opinion open to us to combat the rising tide of hatred.* All of us live in communities where we have access to the newspapers and there is much that we can do through their columns. We have some powerful helpers in this task, but all of us together are not equal to it.

From The Friend.

Uncharted Education

By Anna Brinton

TO the question, "What are the educational and spiritual opportunities of Civilian Public Service?", the truthful answer would be, "They are still uncharted." But some general observations can be made.

Registration for the draft is an adult act: children are not asked to wage war, and it is assumed that the draftee has grown up. It is probable that the man who claims the status 4-E has exercised more personal judgment than the man who accepts 1-A.

Having claimed 4-E, the so-called "religious conscientious objector" arrives in camp. He has entered upon a new spiritual and educational opportunity, though no uniform marks his status. It is important that in the ensuing months he should neither be driven to exaggerate nor to belittle his effort.

The time in Civilian Public Service is precious time. Under other circumstances, this period of youth would have been devoted to pre-professional training or to the early stages of a life work. In view of the interruption and in view of the self-assurance often stimulated by differing from the generality, what are the educational and spiritual opportunities? They can be classed under three heads: *project training; the discipline of corporate life;* and *leisure time development.*

Project Training

In CPS the project training ranges from that required to produce technical experts to that derived from doing unskilled labor. The day labor is compulsory and unpaid. The reaction against required courses in colleges is nothing in comparison with the reaction against this required labor. Detached service often affords opportunity for more satisfactory training. Where the work hours permit, men avail themselves of the chance for theoretical training both to better their performance and for the sake of the knowledge itself.

Three positive factors in favor of detached service from the point of view of educational and spiritual opportunities are these: (1) the men have volunteered for the job; (2) they are earning both their maintenance and their spending allowance, and (3) they are concerned with the care of human beings. An incidental advantage is proximity to cities and towns. Mental hospitals and other public institutions so far approved for C.O.'s are not hidden away as are the former CCC camps in national reservations or remote reclamation projects.

Discipline of Corporate Life

The amount learned by any one man depends partly on time, strength, and the congeniality of circumstances and largely on what Plato called "the direction of his longing and the quality of his soul." An English observer of our CPS recently remarked that there is for many men an advantage in the fact that all sorts of C.O.'s are thrown together in our camp and project system, although there is a disadvantage in the drag of the inert and disaffected upon the active and responsible.

Group life, common counsels, camp organizations, and general self-discipline afford a unique training in democratic procedure. A common opposition to war is no guarantee that other common traits are present, and it shows that non-participation in fighting can appeal to all types of human beings from the most aggressive and self-centered souls to the most levelheaded and cooperative characters. That there is no temperamental correlation between the peace testimony and other traits has been a surprise to many observers. As an educational and spiritual opportunity, group life among C.O.'s presents the same problems as does group life anywhere else. The effort to develop a regimen satisfactory to Selective Service and at the same time tolerable to the participants brings into relief most of the collective problems of human society. Here is a chance for the development of ingenuity and adjustment. If men preserve an amiable spirit through an extended experience of camp or project, it is fair to expect that their future life as citizens will seem simple by comparison.

Leisure Time Development

The educational and spiritual opportunities of free time are even harder to estimate than those of the project work and cooperative life. Some men in camp, like many people in society at large, find that they have no free time. In saving some time for one's self in camp, or for domestic life in the outside world, many people feel selfish or remiss in public responsibility. The man who finishes a Ph.D. thesis, or a book, or who works at foreign language or area studies in his spare time is looking ahead to a personal career or to some special public service. He may have to avoid camp committees and outside efforts to improve public relations. Often the men preparing for future effectiveness are those best qualified to be useful now, and their mates, regret, if they do not resent, their absorption. Here again matters have to be balanced just as they have to be balanced in the world at large.

The educational theory of the Society of Friends assumes that the educational process is lifelong, and to a certain extent unspecialized, also that the self-preparation to fulfill religious duties is a universal responsibility. In CPS all academic study or class work must be purely optional. If attempted at all, it should be staffed and conducted so as to appeal to adults. If suitable teachers are not available, the cooperative group with no teacher at all is a sound method. Adequate books and equipment should be made available. Some men profit most by learning how to enjoy leisure. Arts, crafts and social activities play a part here.

The role of the occasional lecturer, of the sojourner for a week or so, of the A.F.S.C. Board member, even of the parent who likes to meet one's friends should not be overlooked, nor should feminine society in the younger age range. Too many visitors may cause distraction, but in view of the remoteness and inaccessibility of most camps and the working hours in most hospitals and similar institutions, it is unlikely that there will be too many guests.

The Level of Worship

Meetings for worship remain to be spoken of. These suffer from some handicaps peculiar to the situation of CPS, and from others which are general in the religious world. The men know each other too well to be willing to venture frequent utterance. They are at an extremely critical age. To invite their elders on a large scale might bring a number of habitual speakers. Many would dislike this. Such an impasse has often been met by the use of an historic

liturgy. In spite of present difficulties and the obvious lack of adequate ministers, the Society of Friends has not given up its ideal of a free gospel ministry. Here is an educational and spiritual opportunity for all who are concerned about CPS, not just for those who are in it. It may be that meeting once a week is too seldom for effective spiritual results. Devotional thoughts, reading, and effort must be frequent in the intervals to make silent waiting profitable and public utterance possible.

We ought not to expect of youth more than youth is able to render. Precocity is undesirable, aggressiveness is offensive. All must develop their gifts so as to be able to respond to the divine requirement. We are not required to run ahead of our guide. Zeal and obedience must grow together. Here is a great and delicate responsibility.

In conclusion, it should be stressed that for stronger characters, Civilian Public Service offers educational and spiritual opportunities along all the lines included in project, camp and leisure activity. The seriousness of the peace testimony in war time and the difficulty of exemplifying it in collective life under the draft brings a steady pressure on all C.O.'s. It is pressure that makes marble out of limestone. Pressure may produce from Civilian Public Service at least some superior and enduring qualities.

Authoritative Peace Testimony

By Lewis Benson

THIS three way discussion regarding the basis of the Quaker peace testimony has shown the participants to be agreed on two important points: first, *the Quakers refusal to bear arms was part of their general intention to live a life free from sin,* and, *second, that this struggle for perfection was based on faith in an ultimate source of moral wisdom and power which was called variously "the Inward Light of Christ," "the Light Within," "Truth," "Life," etc.*

"None see perfection," said Fox, "but they who come to the Light Within." *Works 1831 (Vol. III, p. 461.)*

There still seems to be some disagreement among us as to the *nature* of the ultimate basis that makes the perfect life possible. All seem agreed that the early Quaker peace testimony was *not* based on "the sacredness of human personality" or "the sacredness of all life" or "that of God in every man" or "the horror and futility of war." There does not seem to be an equal amount of agreement as to what the peace testimony *was* based on. All agree that "the Light of Christ" or "Christ Within" are terms that may be used to describe the basis of the early Quaker peace testimony. But Howard Brinton does not let the matter rest there. He points out that this ultimate basis was given other names such as "that of God," "Truth," "Life." To these three expressions William Penn adds thirteen more, all of which, he says, refer to the same truth. Penn states that "the most ancient and most general and most familiar phrase" was "the Light of Christ within man, or light within."

This manner of referring to the ultimate basis in phrases that omit the name of Christ seem to indicate to Howard Brinton that it is possible to extract a more abstract and less authoritarian interpretation than the one given by me. Accordingly he states that "the Eternal Christ is our Teacher, but he does not wish to be obeyed regardless of His pupils convictions and understanding. Rather He is a Being so intimately related to mankind that He inspires and energizes men's highest insights." This is an interpretation that has become very familiar to students of 20th century Quakerism but I do not recognize it as one of the interpretations that were current when the peace testimony was born. I do not believe it is a sufficient basis for us today.

The prophetic interpretation for which I plead appeals to me because it gives me something more reliable than my own highest insights. It gives me the inward prophetic testimony of One who leads into all Truth. His Word awakens my conscience and cuts across my convictions and upsets my understanding. I do not find the "Light Within" a satisfactory basis when this precious Truth is emptied of its personal, prophetic and authoritarian content. When Christ the Teacher is only known through the workings of our highest insights he ceases to be the Prophet who confronts us with the Word of Truth that we cannot speak to ourselves. Through this Word we are delivered from doubts, fears and perplexities because it is not our Word but the Word of One whose testimony is sure.

Howard Brinton says "Fortunately we do not need to solve here the difficult theological problems involved in an attempt to state the exact relationship between God, Christ and the Light Within." It is obvious that we cannot adequately deal with these problems in the space available for this discussion. Nevertheless, I believe that we will never get a clear view of the basis of our peace testimony until we get a clearer view of the relationship between God, Christ and the Light Within.

Both writers seem to feel the need for a logical and rational explanation of the peace testimony. Says Cecil Hinshaw, "Of course the early Friends said that it was Christ who led them to renounce all war, but every person must find a logical basis or principle even for the acceptance of a revelation. And Howard Brinton says, "The strongest position is that which is defended not only by the authoritative and the mystical but also by the rational and pragmatic."

All who have made a study of modern Quakerism will have observed that its trend is toward rational religion and away from revelational religion. This has led to the assumption that since by revelation we were once given a testimony to bear it should be an added strength if we could find a rational and logical basis for it as well. Recent events have not fulfilled our expectations. Our peace testimony has not been strengthened.

In 1660 Fox and Hubberthorn addressed Charles II in these words, "We certainly know, and testify to the world, that the spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons . . . " What possible use could these two prophets of the olden time have had for a supplementary logical and rational explanation of their position? The fact is, our dependence on rational and logical pacifist philosophies has increased in proportion as our dependence on a Living Lord has decreased.

"We," said Fox and Hubberthorn, "whom the Lord has called into obedience to his truth, have denied wars and fightings. . . . " The power of the Christian testimony against war comes through loyalty to a Living Lord and obedience to His Truth.

The people of America are not aware of the difficulties that will attend demobilization of the men and machines of war. They are not yet aware of what is happening to them in the midst of the conflict—nor of the close interrelations between reconversion of war plants, employment and racial tensions. How can they be made aware of what is being planned, of the feelings of men away and their feelings after they return, of the need for definite action now, and for even more definite action after the excitement and emotions of conflict have begun to subside?

DR. J. GORDON CHAMBERLIN.

Contact with God

By Elbert Russell

ONE evidence of growth in the spiritual life is a widening of the times and places of worship. I was reminded of this recently by observing a rose cutting. Outside my office window is a luxuriant Silver Moon rosebush. Earlier in the Spring the caretaker's squad trimmed the bush. On leaving the office for the day I picked up one of the branches, put it in my brief case and carried it home. We cut off a short slip from the large end, stuck the bare stem into a flower pot full of earth, turned a fruit jar over it and set it inside a south window.

The cutting promptly established contact with the sources of life; it sent down roots into the soil, and began to spread leaves to the light and air and became a diminutive bush. It is on the way to produce a Silver Moon bloom.

I am impressed with the great differences in the capacity of different plant stems to make contact with the sources of life in this way. Many cuttings when stuck in the ground quietly turn to dead sticks. They can only draw on the life-giving elements when equipped with the highly specialized apparatus of bulbs or roots and leaves; and even then many of them scarcely survive transplanting.

People vary as greatly in their ability to establish contact with their fellows. Set some of us down in strange company, away from family, friends or neighborhood, and we shrivel up with shyness, loneliness or homesickness. Others like my rose cutting proceed promptly to take root in a strange company. They make acquaintances easily and gather friends under the most casual and unpropitious circumstances. When I was at the University of Chicago, it was an hour's trip down town on the old cable cars. One of the jokes about it was that it was like an ocean voyage, in that fellow passengers had time to make acquaintances and establish life long friendships on the way. People with a special gift for it often make friends with less opportunity than that.

The Anglo-Saxon people seem to have an especial genius for organized cooperation. Collect a group of them having a common interest or confronting a common task and they will organize with little preliminary ado, appoint a president, secretary, treasurer and an executive committee and proceed to business.

It is in the readiness and ability to establish conscious contact with God in personal communion or public worship that men display the widest variations. Many men, perhaps the majority, can feel the divine presence and enter into communion with him only through the aid of established ritual and the accustomed paraphernalia of worship—the stated hour and consecrated place, the familiar page and prayer and hymn; bell and candle, choir and organ, mystery and sacrament. Their souls are not easily transplantable. Their conscious contacts with God are narrowly conditioned. They are like the man who is confined for his contact with the world to his home aerial and fireside radio.

The mystic, on the other hand, is like the man who has a portable radio. He can tune in anywhere at any time. He has spiritual capacity for vital contact with God such as my rose cutting has for the physical. This capacity is not merely a native endowment. It is capable of cultivation and its exercise depends on us alone. As for God, he is always "tuned in" toward us; for "in him, we live and move and have our being."

HOLY WEEK

The sun did not come up this morning—there is yet no sunshine. The sodden snows of last night's storm turned to rain, but it still looks more like a Christmas than an Easter.

I did not get up at six-thirty—the time set for the Sunrise Services. I could hear the winds among the barracks and the rain pelting the tar-paper roofs. About seven-thirty some of his people came for the Bishop. There was a lot of going back and forth in the halls—"Too bad about the Sunrise Service." "Last year a thousand people came—it was dark and threatening too, but it did not rain." Later I learned a few people did gather at six-thirty and sang songs and prayed in one of the Mess Halls. The Bishop and his party went to a Pontifical Eucharist at eight—that was his service. He was only to have read a prayer at the Sunrise Service. Still it was too bad.

I stayed in bed. From my windows I can see the rugged cross that has been erected on a little hill—it looks wet and depressed. Only the other side has been painted, and it faces an empty field.

I was in Social Service yesterday. They were submerged with funerals. Funerals are so complicated. Marriages are bad enough, but the bride's family does the heavy worrying there. Last week the son of the dentist's brother died. He had been drafted and was in an army camp down south. I did not hear the cause—it was sudden. He was very young. A lot of the old ones are dying. They are simply too discouraged to go on living.

The little old lady in Block 7, must have been somewhat demented—but why not? They lost everything in the evacuation. Her husband died, the first winter in camp. Then all three sons were taken by the army. There are other children, but they are all married and gone. She lived alone in her room, quietly, but surely not at peace. They found her frail body hanging by a cord from the chimney bracket. There were oranges and newly made paper flowers on the rude shelf below the Butsudan. Her feet were on the floor, she had simply bent her weary knees.

Babies come in flocks also. Only two days ago, I heard men talking in the next room. The doctor said, "I think the spring crop is about in." Another said, "The lambing season is over eh?" They laughed. Then two came in one night, I could hear "Doc" groan and mutter when they got him out of bed at two-thirty. That was a boy and easy—he was back in bed in less than an hour. At five, I heard the nurse rapping on his door again. "Doctor, another baby—that woman—hurry, she is already in the delivery room." "Doc" lay in bed as long as he dared and I heard him rumbling all the way down the hall when he finally did get under way. I don't blame him. He had had an appendectomy at ten besides the baby at two-thirty. It was an emergency and the lights were off and on about half the time because of the storm.

There was nothing I could do about it, but I suffered with the young mother down there in O.B. It is not hard to die—most people go quietly. Still, birth is more hopeful than death. This is not so bad, I told myself. I have seen people die in the mud and rain. I have seen babies born under leaky roofs on filthy floors. That, I thought, is worse than what is happening tonight. It is happening in many places and I am responsible, for what have I done to prevent it? I could not sleep again.

The postmaster was all smiles at breakfast. A swell fellow. The five o'clock baby was his, a girl. The day's score was tied.

It is getting lighter outside. I am going to the eleven o'clock service, but I wanted to get this down first. This is Easter, Easter 1944. From my window, I see only barren snow-covered hills. A guard tower stands beyond the barbed wire fence. On the fence I see a sign. I cannot read it from here but I know what it says—it was there last Easter too. The sign says "Military Area, do not go beyond." The barracks and the guard towers say the same thing. No one wants to cross the fence of course, there is nothing out there.

Here inside, it is dry and warm—we had a very good breakfast—everyone is clothed and sheltered, after a fashion, and we are all well enough fed—this is not like Europe—this is America. At Service, we will sing of hope and salvation, of the Lord that is risen. There will be real flowers on the altar and some of the girls will have bonnets—not new Easter bonnets to be sure—or even last year's hats, but still they will look very nice.

Outside the rain still comes down. No buds are bursting here, no flowers blooming, no birds singing, just the slush on the ground and the rain. How I dread to set foot in it.

FLOYD SCHMOE.

What I Learned from Prison

By A Young Friend

The author, who was imprisoned for refusal to comply with conscription, feels that the following article should be printed anonymously.—EDITOR.

ANYTHING I might say about my prison experience, if it is to be meaningful, must be primarily concerned with what I learned as a result of that experience. Never is experience valuable merely for the sensations it yields; its value can only lie in whatever contributions it may make to one's learning. In the hope that it can be of interest, I have outlined here what seems to me to be the more important aspects of my prison life.

First of all, I learned that people really are basically alike, just as I had been taught. There really is a core of goodness—real goodness—in every man, no matter how depraved his actions may be at any one time. This core of goodness frequently comes to the surface under the most unfavorable circumstances too—as in prison. These things I know now, from experience. From now on this knowledge is a part of me much harder to shake than any mere statement of it can ever be.

OUR HUMAN MOTIVES

But this discovery that in fact men are basically alike had its shocking aspect. I quickly saw that the bases for action of even the most "hardened criminals" were very much the same as those of the ordinary, comfortable people I knew who had broken no laws of any importance! The law-breaker, like most Americans today, wants to "get ahead," for various reasons he choses illegal and obviously anti-social means to this end; and for various reasons he is caught and prosecuted. But his basic philosophy—the idea that one must get ahead materially—is essentially no different from that of successful businessmen I have known. Frequently, also, the lawbreaker's means are basically no more anti-social than are those of legal competition in business. All this gave me much to think about.

Prison is itself an epitome of society. All of the faults of contemporary society and many of its advantages become most apparent in prison. Self-interest as men's motivation becomes laughably and tragically apparent there, becauses it is obviously more to the prisoners' advantage to cooperate with one another than it is to cut one another's throats. Yet the advantage, when you stop to think about it, is no greater there than it is in society at large—and certainly it is practiced no more in prison than it is in society as a whole. Men truly are at war among themselves, and this is nowhere more apparent than in prison.

WHEN ARE WE "CRIMINAL?"

Of all unjust generalizations one of the worst is to designate men as "criminals." There are in fact almost perpetual law-breakers, true; yet I am thoroughly convinced that there are no human beings who can justly be permanently labeled "criminals." It seems to me that such a label is only further evidence that society in general finds it convenient to put the blame for its failures anywhere but on itself. If any generalization were to be made about the law-breakers whom I knew, it might be that they were unable to control their selfishness. Yet I am sure that their illegal actions spring from a self-centeredness in no essential way different from that of those of us who do not usually break the law.

About non-violence and its effectiveness with the violent I learned this: It is impossible to separate non-violence from love if your actions are to succeed. In every single case where I tried to act non-violently in a situation with someone whom I did not like and could not love, I failed. It was all too easy, somehow, for the other person concerned to detect my lack of sincerity—which is what non-violence without love amounts to. Yet where by the grace of God I did sincerely love people, non-violence was amazingly effective, almost unbelievably so. People responded eagerly to even the tiniest bits of sincere love and non-violence; but this was true only when the non-violence was really a part of the whole relationship and not merely a pacifist technique for disarming the other person.

GOD AND PRISON LIFE

That the men in jails and prisons are entirely unaware of God struck me with terrific force. They may be aware of Him as a word, as a convention, or even as a "belief;" but of God as *reality* they were, it seemed to me, entirely unaware. This also is true of society as a whole, I know; but it was so strikingly brought home to me in prison. Being unaware of God as a fact to be contended with one way or another, men cannot, of course, be expected to be aware of Him as love, or even as providence. This realization hurt me more than anything else I learned in prison. Yet I am glad that I learned it. Since I am once more among men at large, I am no longer under the illusion that very many people take God seriously.

Finally and most important of all: I rediscovered my own weakness and my absolute need for dependence upon God rather than upon my own efforts. Time and again I failed to measure up to the need of the circumstances at hand; and I was always acutely aware of the fact that such failure weakened and made largely ineffective any message I might have had for my fellow-prisoners.

Always I had all the necessary ideals; I usually knew what was wrong, what needed changing, and what the results should have been. But I never had the power necessary to bring about those changes! Once in a very long while God did break through the ego-barrier which I seem to have almost permanently raised against Him and His will; and when He did, the situation was transformed and I was used along with the others concerned to create something new, something truly good in this time of predominant evil.

RELIANCE ON PRAYER

My lack of effectual power, my constant effective resistance to God's will, was directly proportionate to my own lack of practice in that prayerful silence which to me is the essence of Quakerism and, in fact, of religion. I learned once and for all that without a most rigorous and constant spiritual discipline my efforts to better and change the world would fail utterly and ignominiously. In short, I learned that I cannot change people because I am not changed sufficiently.

Mere talking, of course, never did any real good. Service itself is never a matter merely of actions; it is always a relationship; and if real service is to be achieved, this relationship must include God. Otherwise there will never be the power it takes to overcome ever-present

and energetic evil, much less the added power it takes to create the good.

Only in the very few instances where by God's grace and power was His will done with me did I ever even partly convince another that my professed *way* is the right one. Because of this and because I found such right action to depend directly upon the time I spent with God in silence, I find myself today constrained to a mode of action different from that to which I had been before committed. Today I try to pray more and talk less, in the certain knowledge that in so far as I follow this resolution I will find myself doing God's will—that will which, after all, is the only thing that really and finally matters, either to God or to the world.

VOLUNTEER SUMMER PROJECTS, 1944

Work Camps for college students and older will be held in Chicago, Illinois; Hindman Settlement School, Kentucky; Indianapolis, Indiana (year-round Work Camp); Nashville, Tennessee. Cost: $100. Some of the Campers will participate in the College Credit Seminar following the Work Camps. Cost: $50.

Work Camps for high school students will be held in Pine Mountain, Kentucky; Shannondale, Missouri, in cooperation with the Evangelical Reformed Church; Hazel Green, Kentucky, in cooperation with the Disciples of Christ; Paoli, Pennsylvania. Cost: $100. *Farm Labor Camps* will be in Moorestown and Riverton, New Jersey; Barnesville, Ohio. Cost: enrollment fee of $36. Earnings will probably cover living expenses of $56. There are a few available scholarships.

Student-in-Industry group, Philadelphia, Pa.; *Social Service Groups* for women will have two units in St. Louis, Missouri, cost $35, and one on the Maine sea coast, cost $75. *Service Seminar for Women* will have one Unit at Westerly, Rhode Island. Cost: $75.

International Service Seminars for foreign and American students will be held at Guilford College, North Carolina; probably at Cazenovia College, New York and Whittier College, California. Cost: $75. *Mexican Service Seminar.* There are two year-round projects in Tetecala and Niacatlan, in the State of Norelos, and a summer project in the Laguna area of the State of Coahuila. Cost: $30-$35 per month for the first two; $90 for the last. *Peace Caravans* will receive specific training at the Institutes of International Relations and work in the States of Michigan, Wisconsin, New York and Pennsylvania. Cost: $75.

Institutes of International Relations will be held at Wellesley College, Massachusetts; Cazenovia College, New York; Bryn Mawr College, Pennsylvania; Women's College, Greensboro, North Carolina; Antioch College, Yellow Springs, Ohio; Drake University, Des Moines, Iowa; Friends University, Wichita, Kansas; Whittier College, California; Mills College, Oakland, California; Reed College, Portland, Oregon; probably in Seattle, Washington. Cost: $25-$35. Two *Institutes for high school students:* Camp Kon-o-kee, near Pittsburgh, Pa. and Shawnee-on-the-Delaware, Pennsylvania. Cost: $25.

Under the sponsorship of the Northern and Southern California Branch Offices of the AFSC there are six summer projects: a Work Camp, an International Service Seminar (already referred to at Whittier College), and a Peace Caravan in Los Angeles; a Children's Interracial Camp at Quaker Meadow in the High Sierras; Hidden Villa Fellowship Camp, Los Altos and a Farm Labor Camp at Tracy, California.

Write to the Social-Industrial or Peace Sections, 20 South Twelfth Street, Philadelphia 7, Pa. for *Volunteer Projects for 1944* and *Summer Volunteer Program for High School Students, 1944.* These give details of the programs.

CONFERENCE ON THE SOCIAL ORDER

Plans for the Conference on the Social Order, as presented in the previous issue of THE AMERICAN FRIEND, are now sufficiently mature to make definite announcement on all essential points. It will be held at the First Friends Church, East Main Street at Fifteenth, Richmond, Indiana, May 15-17. The opening session will be on Monday at 10:00 a.m. The General Committee of Civilian Public Service, the Rural Life Association, and the Social Order Committee of the Five Years Meeting are sponsoring it.

This conference is not to be a speechfest. It is intended that it will be an opportunity to confer together, to pool the thinking of concerned and sensitive spirits, in order that the Society of Friends may approach more nearly to "The Mind of Christ," in the practical patterns of social living.

Among others, the following resource leaders are planning to be present: Herbert Bergstrom, Secretary, Race Relations Committee of the American Friends Service Committee; Errol T. Elliott, Executive Secretary of the Five Years Meeting; Winfield Fretz, Bethel College, Kansas; Paul Furnas, Director, Friends Civilian Public Service; David Henley, Executive Secretary, Southern California Branch, American Friends Service Committee; Philip E. Jacob, Associate Secretary, Friends Civilian Public Service; Murray S. Kenworthy, Executive Secretary, Indiana Yearly Meeting, and Chairman, Five Years Meeting Committee on Social Order; Paul V. Maris, United States Department of Agriculture; Sumner Mills, Clerk, Western Yearly Meeting, and dairy farmer; I. W. Moomaw, Manchester College, Indiana; Arthur E. Morgan, President of Community Service, Incorporated; David Richie, Secretary, Social Order Committee, Philadelphia Yearly Meetings.

Inexpensive but comfortable rooms are available at "Moore House," across the street from the church at 75 cents and $1 per person per night. More pretentious housing may be had at various hotels. Each person will provide for his own meals which can be secured at restaurants within convenient distance of the church. The Quaker Hill Association is offering its facilities for the use of men from Civilian Public Service camps and projects.

The program of the Conference will be found in a previous issue of THE AMERICAN FRIEND. The Richmond CPS Office will be glad to assist with any reservations or other arrangements, that Friends planning to attend the conference, may desire. Communicate with: Chase L. Conover, 101 South Eighth Street, Richmond, Indiana.

According to *The Catholic Worker*, "The Church never will recognize a regime based on forced labor." The journal summarizes the message from the Vatican in February which also denounced forced labor and listed three fundamental rights for every human being, the freedom of his body, the freedom of his spirit, and moral freedom.

CONTRIBUTORS

LEWIS BENSON — Director, Woolman Settlement, Mount Holly, New Jersey.

ANNA BRINTON—Instructor at Pendle Hill, Wallingford, Pennsylvania.

A. WILLARD JONES — Under appointment by the American Friends Board of Missions to Ramallah, Palestine; temporarily in Africa.

EDWARD A. KELSEY — Missionary in Palestine.

ELBERT RUSSELL—Dean of School of Religion at Duke University, Durham, North Carolina.

ELEANOR W. TABER—Member of the Twentieth Street Meeting, New York City.

D. ELTON TRUEBLOOD — Professor of Philosophy, Head of the Department of Religion and Dean of the Chapel, Leland-Stanford University, California.

PUERTO RICO AMERICA'S INDIA

By Chase Conover

Puerto Rico has been aptly described as America's India. The same crowding, the same poverty, the same tremendous birth and death rates are prevalent. To understand the real contribution of Civilian Public Service to the people of this unhappy island, it will be useful to bear in mind these facts.

There are almost two million people in Puerto Rico in an area about two-thirds the size of Connecticut.

There is an average of five hundred forty people per square mile in Puerto Rico. There are less than forty-five per square mile in the United States, one hundred per square mile in Indiana.

The birth rate is twice that of the United States. The death rate is almost twice as high. Between 1930 and 1940, the population increased twenty-one per cent. During the same period, the population of the United States increased approximately eight per cent.

The average annual income for wage earners in Puerto Rico is $310 per family of five people.

Rexford G. Tugwell, Governor of Puerto Rico, in a report to a Senate subcommittee in 1943, wrote, "It is a matter of doubt whether the mass of the Puerto-Rican people face a future more secure than was the case at the time of the American occupation." (1898)

The first CPS unit arrived in Puerto Rico in August, 1942, under the Brethren Service Committee. It established headquarters in the poverty-stricken, coffee raising section in the mountains near Adjuntas. The greatest immediate need was medical care. The Puerto-Rican Reconstruction Administration Clinic had been abandoned. The people were too poor to pay for treatment, and the nearest hospital was thirty miles over the mountains.

With the cooperation of the P.R.R.A., the Insular Department of Health, and the Brethren Service Committee, the CPS men reconditioned a four-building hospital unit; installed electricity, plumbing, a hot water system, a laundry, kitchen, offices, laboratories, and the precious X-ray equipment brought from the States. They have organized a schedule of full time clinics for tuberculosis, prenatal care, mothers and children, venereal diseases, and emergencies. They rebuilt and equipped a twenty-six bed hospital and operating room, obstetrics room, and nursery. During 1943 over six hundred patients were cared for in the hospital, besides many times that number in the clinics.

In May, 1943, the Mennonite Central Committee set up a similar CPS unit, which is also giving medical aid, but specializes in agricultural education in cooperation with 4-H clubs. The planting and use of soy beans is being encouraged as a supplement to the inadequate diet.

The American Friends Service Committee set up its Puerto Rican CPS unit in July, 1943. Here, also, medical dispensaries, clinics, and public health programs are in full operation.

The terrible health conditions in Puerto Rico are largely due to the extreme poverty of the people. Consequently, a number of milk stations have been established and all of the CPS units are providing hot, nutritious breakfasts for the school children of their districts.

All the problems of the two million Puerto-Ricans will not be solved by these three units of CPS men, but plans have been begun that will help the Puerto-Rican people to help themselves.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

ROADS TO HAPPINESS

Blessed are

—Those who are poor in spirit; they shall possess the Kingdom of Heaven.

—Those who mourn; they shall be comforted.

—the meek; they shall inherit the earth.

—those who hunger and thirst for righteousness; they shall be plentifully fed.

—the compassionate; they shall receive compassion.

—the pure in heart; they shall be acknowledged as sons of God.

—See Matthew 5:1-6.

* * * *

Here are those seed sentences which could sow new life in the exhausted furrows of man's heart; those brief phrases unweighted with argument but driven home with that irresistible force only belonging to spiritual truth, accepted by men because his spirit hungers for them as his body for bread, for they are those creative words, carrying their own undeniable authentication.

Gerald Heard.

* * * *

After all, happiness is a state of mind. It is a kind of good taste that things have as we deal with them. It is the pleasant feel of tools in capable hands, giving substance to the artist's joy in creative work. It is the glow of satisfaction which is found in cooperating with our fellow-man, in friendship and in love. It comes by changing our nature instead of changing our environment.

Elbert Russell.

* * * *

Evidently then, happiness is not something which simply happens. The beatitudes deal with happiness but he who spoke them, though he knew they were the true and lasting felicity, did not imagine that they could be easily achieved. He gave therefore the instruction for reaching the athletic efficiency required to live in this dynamic intensity of spiritual health. Those instructions . . . are contained in the Lord's Prayer.

Gerald Heard.

* * * *

The beautitudes were not extemporized. Every syllable Jesus had already written down in deeds. They are the autobiography of Jesus.

Frederick Keller Stamm.

* * * *

The people worth any kind of inheritance are not those with a certain strain of blood in their veins, but those who have the spiritual quality to see the real meaning of life. . . . You will never inherit the earth because you are Jews or because you are Romans. The people who will inherit the earth are the MEEK.

Frederick Keller Stamm.

* * * *

This small gray stone
I found upon the beach;
The waves have washed its sides
And thrown it upon the rocky shore,
The storms have tossed it to and fro,
And all its edges smoothed;
Its sharp rough corners, all
Are rounded off; until
It lies within my hand
A shapely thing and beautiful.
Is this the reason then, that storms are sent?
To make rough edges smooth
And take away the corners sharp,
And shape our lives through storm and stress?
And though we may be tossed on lonely shores
We may find voice to speak His praise,
And resting safe within God's hand
The marvel is, He finds us beautiful.

Anonymous.

* * * *

O Lord, cause the quality of mercy to abound among all peoples in every land; and may the spirit of real brotherhood prevail, especially with those responsible for the shaping of a new world order. Amen.

Forum

Editor, THE AMERICAN FRIEND:

The three articles you have published on the "Basis of Friends Peace Testimony" have been most interesting. However, it seems to me that the true *underlying* basis has somehow eluded the analysis of these Friends—though I am sure the truth of it stands closer to all of them than do their carefully reasoned conclusions.

Perhaps all of us who believe in the practice of peace are too much inclined to intellectualize about it—to bring forward historical and philosophical expositions which do not persuade our opponents, and which too often end by dissuading our own minds almost to the point of unreality. But if the "peace testimony" is to endure beyond this generation, it must have the same basis it had in the beginning. That basis is not history or scripture or philosophy or even conscience, but a new and direct and living experience of God in Christ—an experience that in a flash illuminates and gathers into one every page of the gospel teaching and every corner of common life. Under the impact of such an experience we perceive that the peace testimony cannot be separated from the other testimonies of straightforwardness and simplicity and brotherly love and worship "in spirit and in truth," but that all of them together are the inevitable fruit of that experience. Every word of scripture, and especially every word of Jesus, acquires depth within depth of meaning, linking itself by a thousand threads to every other such word, until each least saying seems to overflow with the whole meaning of the living Word. And from that living Word, addressed to our own conscience and our own soul, must proceed every witness that is faithfully set forth in our lives. Apart from that Word, all the "testimonies" and all the reasons in support of them disintegrate into mere formalities, as dry and dead as the bones that the prophet Ezekiel beheld in the valley of his vision.

C. W. BOUCK.

579 Madison Street
Denver 6, Colorado
April 13, 1944

MILITARY CONSCRIPTION

Editor, THE AMERICAN FRIEND:

How objectionable is military conscription? We accept compulsory school laws, laws about sanitation and vaccination; motor laws, tax laws, rather priding ourselves as good citizens upon voluntary obedience. Most of us even registered for Selective Service despite its aim to obtain soldiers, because we were willing to give the Government any information about ourselves. In a myriad of ways we cooperate with the Community in its regulations of individuals without feeling that Divine Guidance, so precious to Friends, is interfered with. If individuals feel really led to refuse compliance, we wish them treated generously but do not complain of legal penalties.

Is conscription for military service in the same category? I think not.

If democracy with real freedom is to prevail it is essential that young people be trained to independence. The total of restrictions must be small and those most repressive avoided. Subservience is complete in military discipline. Successive generations accustomed to it become susceptible to dictatorship unconsciously.

The worst feature of compulsory military service of course is its purpose, when needed, to kill men and, in modern war women and children, to destroy factories, even homes and churches, all contrary to the commands of Christ who said "love your enemies," "overcome evil with good," "do good to them who despitefully use you and persecute you."

The Society of Friends is a religious fellowship of many individuals with many insights but as a whole it has stood continuously against all war and military service as un-Christian.

As the issue of permanent conscription comes before Congress, let Friends not confuse compulsory military service with other required services, but do their utmost to keep it off the statute books of the United States.

J. PASSMORE ELKINTON.

Moylan, Pennsylvania.

Editor, THE AMERICAN FRIEND:

We, the undersigned, are writing to ask if you will publish this letter or run a news item in regard to its contents so that we may reach Friends who are at Camp Barkeley or who may be coming here. As you no doubt know, Selective Service has ruled that all men classified as 1AO are placed in the Medical Department. Camp Barkeley is now the only medical training center in the United States and all 1AO's are sent here.

We believe that there is a real need here for setting up an informal group to make contacts among our members. Here in camp where men make their first adjustments to army life there is a great opportunity to help. The average man spends at least six months here and that is when he is most in need of some contact from home. Nearly every church has a well established organization here and is doing much for their members.

Dependency problems as well as opportunity for service in the Medical Department are bringing an increasing number of Friends into this kind of work. A number of meetings have expressed a desire to reach their members in the armed forces but there has been little opportunity to do so.

Quite by accident, and without knowing each other before, the three of us met here and then through letters and other chance meetings gathered a small group. That is a good start but we want and ought to reach many more.

We wish that all Friends, knowing of men here in camp or on their way, would write us. We will do the rest.

JOHN COPITHORNE,
Co A, 56th Med Tng Bn,
Camp Barkeley, Texas.

RICHMOND F. SNYDER,
Hq Det, 13th Med Tng Reg,
Camp Barkeley, Texas.

JOHN B. RHOADS,
Co C, 51st Med Tng Bn,
Camp Barkeley, Texas.

Book Review

TELL ME ABOUT GOD

BY MARY ALICE JONES

Rand McNally, 1943, 71 pp., $2.00

"Mother, what is the difference between the Sandman, Santa Claus and God? Can we see God? Well if we can't see Him, then He is dead!" Such were the questions my three-and-a-half old son was asking of me. I had fairly well formed conceptions of what *I* believed about God but was finding considerable difficulty in stating those ideas in such a way as to be meaningful to my child.

So it was with real satisfaction that I discovered, "Tell Me About God," by Mary Alice Jones. First of all, the book is an education to me as a parent. It states so simply and beautifully the very deep truths about God which I believe and thus serves almost as a text-book for answers to the many puzzling questions which come so unexpectedly.

The author and Pelagie Doane, the illustrator, know well that the small child reads through pictures. As we sit together reading, the many lovely pictures speak to my child in such a natural way, pictures of Bobby and his mother and baby sister, of Bobby and his daddy watching the cows as they graze in the pasture, of story time, of God's gift of rain and saying thank you to God. We pause at the pictures of the fawns drinking water from the cool brook, of Jesus

and the children, and the children of many lands.

A small voice is saying, "I like this picture best of all! Did God make children black and yellow and white, Mother?" Perhaps neither of us speaks a word as we turn to the two-page picture of night time. The stars in the deep blue sky, the green hills, a distant church spire, the sheep resting quietly under giant trees. All is serene. God cares. Each in our own way we ponder the wonders of God and are silent. A small face looks up intently at his mother as he says, "I like the night time. It is friendly. I think God likes it too."

Throughout the book the many lovely illustrations speak to the child of experiences which he understands. "In simple story-like text the author explains the most perplexing questions in a way that even the smallest child can understand. From the quiet wisdom of her words, children will gain a comforting assurance of God's greatness and goodness. And they will find here the sense of security so essential for their spiritual happiness in these troubled times."

As valuable as the book itself is, the greatest value lies, it seems to me, in the opportunities which it creates for parent-child conversations. How precious are the quiet times when parents talk with their children about God, and when the child is gradually learning to relate himself to God and the world in which he lives. For experiences such as these are the beginnings of religious growth.

LUCILE ALBERY THOMAS.

BOOKS FOR C.O.'S IN PRISON

BY ROBERT LEACH

Enclosed is a list of books which have been approved by the Federal Bureau of Prisons for use in a prison where there are conscientious objectors. Our camp prison committee has been active in procuring the permission. We hope Friends will be active in donating the books.

Permission has been granted recently by the Federal Bureau of Prisons for the following books to be placed in the library in the prison camp at Mill Point, West Virginia.

Collins, Mabel—*Light on the Earth*—The Gateway, New York City.

Kunkel, Fritz—*In Search of Maturity*—Scribners.

Heard, Gerald—*Training for the Life of the Spirit, The Creed of Christ.*

Fox, Emmet—*Sermon on the Mount.*

Kelly, Thomas — *Testament of Devotion*—Harpers, New York City 1941.

Ottley, Roi—*New World A-Coming*—Houghton.

Wright, Richard—*Native Son.*

Bailey, Thomas A.—*A Diplomatic History of the United States*—F. S. Crofts and Company, Philadelphia, 1939.

Southerland, Edwin — *Principles of Criminology*—J. B. Lippincott Company, Philadelphia, 1939.

Page, Kirby — *Individualism and Socialism.*

Benedict, Ruth—*Patterns of Culture.*

Hughes, Longston — *Not Without Laughter.*

Johnson, James Wildon—*Black Manhattan.*

Holmes, John Haynes—*Out of Darkness.*

Mazumdar, Haridas — *The United Nations of the World.*

Carr, Edward Hallett—*Conditions of Peace*, Macmillan, New York City, 1942.

Chase, Stuart—*The Dollar Dilemma*, Twentieth Century Fund, New York City, 1942.

Tolstoy, Leo—*War and Peace.*

Kagawa—*Love the Law of Life.*

Lewis, C. S.—*The Screwtape Letters.*

Wolfe, Henry G.—*Human Dynamite—the Story of European Minorities.*

Brinton, Howard—*Critique by Eternity.*

Buck, Pearl — *American Unity and Asia*—John Day, New York City, 1942.

Motherwell, Hiram — *The Peace We Fight For*—Harpers, New York City, 1943.

Comfort, William Wistar — *Just Among Friends*—Macmillan, New York City, 1942.

Remarque, Erich Maria — *The Road Back*—Little, Brown and Company, Boston, 1931.

Konzybski, Alfred — *Science and Sanity*—The Science Printing Company, Lancaster, Pennsylvania.

Hoglun, Lancelot — *Mathematics for the Million* — W. W. Norton Company, New York, 1940.

The CPS Camp Committee on Prison Affairs is handling the disposition of these books and others dealing with the belief and practice of Friends, for use in other prisons. We desire that Friends feel concerned to donate the books needed. Please mail them, book post, to Robert J. Leach, CPS number 52, Powellsville, Maryland.

Two things fatal to growth are empty regret and contentment with present attainments.

Only the best for all can mean the best for each.

Self-sacrifice for others is basic in Christianity.

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SUMMER TERM—June 12 to August 18 WINTER TERM—September 18

SEND FOR CATALOG

To Registrar, Wilmington College, Wilmington, Ohio

QUAKERDOM · AT · LARGE

Mack Jones, minister of Fall Creek Meeting in Wilmington Yearly Meeting, reports that the young people of his Meeting visited members in the securing of several new subscriptions to THE AMERICAN FRIEND.

* * * *

Minneapolis Monthly Meeting is sending THE AMERICAN FRIEND to all of their men in CPS and in military service. They are another of several Meetings which are doing this. THE AMERICAN FRIEND receives expressions of appreciation for this from men in service.

* * * *

Fred A. Pugh, a first lieutenant based in England, writes of helpful contacts there with the English Friends. He has been entertained in a Blunsome family, somewhere in England. This English Friend was a conscientious objector in the first World War. Our American Friend is impressed with the cordial reception by English Friends. Fred A. Pugh is a member of Ridgefarm Meeting, of Western Yearly Meeting. Are there other Friends in America who can report contacts with English Friends by men in service in England?

* * * *

For a number of years Central Friends Meeting of High Point, North Carolina, has publicly welcomed recently accepted members on Easter Sunday morning. This year nineteen new members and seven transfers from associate to active, were so recognized. The pastor Cecil E. Haworth makes a valuable contribution by conducting a course on the meaning of church membership for associate members of high school age.

* * * *

Frederick and Melva Baker and William Murphy were welcome visitors from Oregon Yearly Meeting during the conference on the Caribbean at Richmond, April 17, 18. Frederick Baker also reported on the mission work of Oregon Yearly Meeting during the Anniversary Meeting of the American Friends Board of Missions. William Murphy's message in music was appreciated. These Friends brought a cheering sense of fellowship from the Northwest.

* * * *

The seventh anniversary of the organizing of the Friends Center in Seattle, Washington, will be celebrated Sunday, May 21, when Friends and friends of the Friends in the Puget Sound country are invited to come to the Center for fellowship together. One of the principle reasons for establishing this Center seven years ago in a session of Puget Sound Quarterly Meeting was a desire of the Friends there to be more closely in touch with the life and work of Friends' Meetings in other parts of the country. Through the program of the Center, Friends in the northwest have come into close fellowship with many other Friends, and many modern seekers have found spiritual help in the message of Quakerism as it is extended in the northwest. Everyone interested is invited to the anniversary tea to be held at the Seattle Center, Sunday afternoon, May 21. The address is: 3959 15th N.E., Seattle 5, Washington.

BEATRICE SHIPLEY.

NEWS OF OUR MEETINGS

Danville, Indiana, Quarterly Meeting was held at Walnut Chapel, April 8, with representatives present from all Meetings of the Quarter. Local ministers present were Austin Osborn, I. Lindley Jones, Hershel M. Hill, James and Marguerite Carter. Kenneth R. Pickering, minister at Mooresville, was the visiting minister who spoke challengingly on Christian living every day. Walnut Chapel Friends served a bountiful dinner. Reports from various Meetings were encouraging.

* * * *

Members of Wabash, Indiana, Meeting met in a unified service on Easter morning. Following the study period a short program was held in the auditorium. Special music was rendered by the choir and an inspiring message was brought by the pastor in the worship period.

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Erratum: John Haramy is pastor of Greenfield, Indiana, Friends Meeting, and was not a guest speaker at the Easter service.

* * * *

Hershel M. Hill and wife, of Danville Friends Meeting, conducted a series of evangelistic meetings at Hadley, Indiana, Meeting, March 19 to 25. Attendance, particularly of the young people, steadily increased. The messages brought a deepening of spiritual life and decisions for Christ were made. Special music rendered by the evangelists was particularly enjoyed. James and Marguerite Carter, pastors at Amo and Hadley, are continuing the evangelistic services in the meetings for worship.

* * * *

In response to a special request of the minister, Lloyd S. Cressman and the pastoral committee, Gervas A. Carey spoke at the morning service of the Newberg, Oregon, Friends Meeting on April 16. This was in commemoration of his completion of forty years of service in the ministry. During this time he has served as minister in the Meetings of five different states and has taught in two Friends colleges. At present he is head of the Bible department of Pacific College. Recently Newberg Friends raised $421 for the AFSC fund for milk for India. Newberg Friends are starting a program for the leisure hours of their youth. Each Saturday evening groups take part in woodworking, gardening, arts and crafts, photography or other hobbies, ending the evening with an hour of general recreation for all attending.

* * * *

The sessions of Westfield Quarterly Meeting were held at Sheridan, Indiana, beginning March 31, with a missionary service, Charles DeVol, a returned missionary from China, being the speaker. Dean Gregory spoke inspiringly at the meeting of ministry and oversight on Saturday morning. Charles DeVol spoke again at 10:30. He was in Shanghai, China, at the time Pearl Harbor was bombed, and spent several months in a concentration camp before his return in December. He spoke highly of Chinese Christians and of their faithfulness.

* * * *

Noblesville, Indiana, Friends Meeting held an impressive Easter program, the church being beautifully decorated, and the robed choir giving a program of special numbers. The Easter message was given in scripture and song, the readings of the pastor, Frank J. Long, being interspersed with anthems, solos, duets and quartets. Six persons were received into membership at the close of the service. Palm Sunday was planned especially for participation of the youth of the church. The juniors, robed in white and bearing palms, rendered the pre-Easter music in both instrumental and vocal selections; also giving the responsive Bible readings. The pastor gave a sermonette on the theme, "The King of Glory." Both services were well attended.

* * * *

Wabash, Indiana, Friends Missionary society held a special program at its April 14 meeting commemorating the fifteenth anniversary of its organization. Special invitation to be present was extended to charter members, the seven living in Wabash were all present, and greetings were received from

several others. A history of the early missionary activities and of the organization of the present society by Laura Hartsook in 1929 and of its work since was read. Reminiscences of events of past years were told by charter members and others. Following prayer a lovely tea was served by the hostesses to thirty-two members and several children.

* * * *

Three Friends of Puget Sound Quarterly Meeting, including two clerks and the secretary of Seattle Friends Center, were in attendance at British Columbia Quarterly Meeting held in Vancouver. A number of young people were present during the sessions. Very important is intervisitation of Friends among people of the Northwest. On the borderline at Blaine, Washington, is an impressive Peace Portal, marked with the inscription, "May these gates never be closed," which gives one a sense of peace as he goes on to mingle with those on the other side. William Prideaux is giving a series of Bible Studies of the Air over radio station KEVE, Everett, Washington. He came to Washington from Maine several years ago, and was formerly minister at Everett.

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Jamestown, Ohio, Friends church held a series of meetings from March 26 to April 2, with Raymond N. Chapman of Xenia as evangelist. His messages were convincing and well received. The church is starting on an improvement program. An all-day sewing for the AFSC was held on March 16 and many garments prepared for shipping. The Missionary Society observed the World's Day of Prayer, February 25, at the parsonage. The regular meeting was held in the morning, and following a covered dish lunch, the afternoon was given over to the special observance. Annual guest night of the Society was held on April 13, at which Agnes Ballentyne of Xenia, who had spent several years in India, was guest speaker.

* * * *

East Whittier Friends church was host to the Yearly Meeting Mid-year Conference in February in which thirty-two Meetings were represented. One hundred thirty-two men enjoyed the Men's Extension Movement banquet. East Whittier has contributed over $500 toward the new church project at Spring Valley, as well as manual labor. The church year has closed with all bills paid, with improvements having been made to the building, and $2,000 in hand toward expansion for the Bible School. The church has participated in many service projects. On Easter Sunday the junior choir gave the special music and the pastor held a dedication service for parents and babies, and received several new members into the fellowship of the church. Annual Alaska Day missionary offering in the Bible School amounted to $160.

* * * *

The Yearly Meeting's Christian Endeavor Convention was held in Long Beach in February, twenty-four from East Whittier, California, attended. Ethel Walker, the minister's wife, is president. A playlet which was given resulted in $75 being contributed for the purchase of dishes for Quaker Meadow Camp. One of the East Whittier Friends was winner in a Christian Endeavor speech contest, and will be sent to the state convention. A sunrise Easter service was held in Friendly Hills by the young people of Whittier and East Whittier, Ruth Nichols, noted aviatrix, being the speaker. The theme of the March meeting of the Woman's Missionary Society was "Tithing." Thank offering boxes were opened and yielded about $60. The speaker for the occasion was Mrs. Nordahl, a worker in a nearby Mexican settlement.

* * * *

Dublin, Indiana, Friends Meeting received eight new members into membership following the hour for worship on Easter Sunday. An Easter program was given at the close of the Bible School hour. Each class brought a potted plant or bouquet to be sent to the sick or shut-in of the community. The community Good Friday services were held in the Friends church, with Clyde O. Watson bringing the message. On Saturday afternoon the primaries and juniors were entertained in the basement of the church, where they colored eggs and made Easter greetings for their families. On Thursday evening about sixty members of the Meeting enjoyed a social hour and supper together, following which Clyde Watson spoke helpfully on Spiritual Communion. Sunday evening the young people held a supper and fellowship hour, with about thirty in attendance.

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Leesburg, Ohio, Friends Meeting enjoyed special services on Easter morning. The auditorium was beautifully decorated with fern and potted plants. The orchestra added to the Easter music. A program was given, followed by remarks by the pastor, Adam Flatter. At the close of the service twelve were received into membership, two being associate members. Visitors were present from Indiana. On March 26 Merle Davis spoke at the worship service, and was guest at a covered-dish dinner at noon. In the afternoon he showed pictures of Jamaica, and it was of interest to see Faye and Wendell Farr again. An offering was received and given over to the Missionary Travel Fund.

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Due to a recent illness of Edgar Stranahan, minister of Minneapolis, Minnesota, Friends Meeting, supply ministers have been serving for several weeks while Dr. Stranahan recuperates. Among these have been, Dr. Howard Wiley, Executive Secretary of Minneapolis Church Federation, Dr. George P. Conger of the University of Minnesota, and W. E. Paul of the Union City Mission. Dr. Stranahan had given two lessons in a course of instruction to a group of eight young people, preparing them for membership in the church. His wife, Irene Stranahan, completed the instruction of the group, and not only did they all join but also the mothers of two of the group. Edgar Worrall will serve out the year as acting clerk; the place made vacant by the death of Roscoe Coffin who had served as clerk for many years.

* * * *

A two weeks evangelistic service was held at Georgetown, Illinois, Friends Meeting February 6 to 20, with J. Grant Johnson of Wabash, Indiana, as evangelist. Emphasis was given to intercessory prayer and the Gospel was preached with power, resulting in blessing and evidence of new life. During March special emphasis was given to missions in the Sunday School program; a study of our mission fields in the prayer meeting, and in the messages of the pastor, Mary Hiatt. On March 19 Mrs. Albert Hall of Danville, Illinois, once a missionary to the Malay Peninsula, gave a splendid talk. The annual union Good Friday service was held in the colored Church of God, with precious fellowship. The Christian Endeavor Society presented a pageant at a Sunrise Easter Service. A robed choir of young people gave musical numbers, Scripture reading and an Easter meditation. At the regular worship service the pastor spoke from the text, "The Lord is Risen Indeed." A large choir gave special Easter music. Five were received into mebership and one baby was consecrated. The closing service of the day was one of great interest and blessing when Christina Jones from the Central Offices in Richmond gave a vivid description of the last days of Jesus life, and Easter as it is observed in Ramallah and in the Holy Land.

* * * *

Sheridan, Indiana, Friends observed the month of missions in February and March. The lessons on Jamaica were very interesting, the first program being given on February 5 by the Missionary Society. On February 13 a program was given by the children in a very

interesting way, with Lola Hammack as leader. An offering of $795 was received for the missionaries' children. On February 20 the young people gave the program, this being in the nature of a broadcast. Burnie Cook, minister, acted as announcer and each of the young people gave an account of the work of different departments on the mission field. Their offering was sent to the Lyndale's girls home, the young people's project. On February 24, Harry Wellons, missionary from Jamaica, gave an interesting talk on the work and conditions in this particular field. He also spoke at the Union Service of the World's Day of Prayer at the Methodist church. On March 5 Merle Davis showed colored motion pictures of Jamaica. An average attendance of sixty were present at these meetings and the offering totaled in all $41.

There is no prospect of freedom from pain in our time. But as we discover God's will and seek to make it prevail in the affairs of men, He delivers us—not from pain, but from evil. The Christian can know that God suffers with us, sustains us even in our halting efforts to advance His kingdom, leads us out of bondage and into His peace.

DR. GEORGIA HARKNESS.

MARRIAGES

BERNARD - KELSEY — Edith Kelsey, daughter of Mr. and Mrs. Asa Edward Kelsey to Glenn Burdette Bernard on March 31, at Charlotte, North Carolina.

PROSE-CHARLES — Imogene Charles, daughter of Claude H. and Susan Charles, and H. Elton Prose, son of Daisy M. Prose, at the Friends church, Los Angeles, California, April 8; J. A. Morris Kimber, minister officiating. Both young people are active members of Los Angeles Meeting.

STRICKLAND - HALE — Evelyn Hale, daughter of John and Wilma Hale, to Ritchie Strickland, son of Mr. and Mrs. Oscar Strickland, at the home of Martha J. Ware, grandmother of the bride, in East Whittier, California, with Harold Walker, minister officiating.

BIRTHS

BROWN—To Mack and Ada Brown a son, Harold Leslie, on March 27, near Jamestown, Ohio.

ELLIOTT — To Myron and Rachel Elliott, on April 5, a son, Wendell Max, at Mooreland, Indiana.

FARNELL—To Gilbert and Ella Sage Farnell on March 10, a daughter, Ann Elisabeth at Minneapolis, Minnesota.

GARD—To Kenneth and Cathlene Gard a daughter, Carolyn Sue, on April 8 at Mooreland, Indiana.

MCCLINTOCK—To James and Thurza Starbuck McClintock on December 16 a daughter, Laura Catherine, at Minneapolis, Minnesota.

NELSON—To Verlin E. and Virginia M. Nelson, on March 28, a daughter, Kathryn Ann, at Kokomo, Indiana.

NESSHEIM—To Stanley and Betty Brown on March 7, a daughter, Barbara Laurel, in Mineapolis, Minnesota.

NOBLITT—To Earl and Beulah Noblitt a son, Gary Earl, on April 12 at Mooreland, Indiana.

DEATHS

BURGE—Laura A. Burge on April 1 at her home in Kokomo, Indiana. She was the wife of James E. Burge who preceded her in death. Her son, W. L. Burge survives. She was a member of Courtland Avenue Friends Meeting, and was a member of the Pastoral Committee.

COOPER—Lydia Mae Cooper at her home in Kokomo, Indiana, at the age of seventy years. She was a member of Courtland Friends Meeting, an elder and had been a member of the Pastoral Committee. She was the wife of Norman C. Cooper who survives.

COX—J. Gurney Cox at Long Beach, California, at the age of eighty-four. He was born in Coloma, Indiana, and was married to Sallie Lindley. In 1898 he went to Long Beach and was active in its development. He was oldest member in point of service in the Long Beach Friends Church, having been trustee for forty years. He is survived by a daughter, Easter Davis, a grandson, Richard Gurney; two sisters Martilia Cox and Mary Fox and a brother Z. M. Cox. Services were conducted on March 4 by his pastor, Donald B. Spitler.

DAY—Clarence H. Day on March 22 in Des Moines, Iowa, at the age of fifty-seven. He was a member of Center Friends Meeting in Iowa Yearly Meeting. Services were held in Newton, Iowa, with Paul Barnett, and Richard Newby, pastor of Center Friends, in charge. Surviving are his wife, Della R. Day; six children, Helen D. Briggs of Kellogg, Iowa; Ruth C. Day of Greensboro, North Carolina; Gladys D. Wager, Middletown, Connecticut; Jean, Harold and Richard of Kellog, Iowa.

GLUYS—Zelinda A. Gluys on March 8 at East Orange, New Jersey, at the age of ninety years. She was born in South Hampton County Virginia, the daughter of Oliver and Mary Faulk Binford: later coming to Carthage, Indiana, where she was married to Marmaduke Gluys. They resided in Richmond, and were charter members of West Richmond Friends Meeting; following her husband's death she made her home with her daughter. She is survived by her daughter, Mary S. G. Wood, Bloomfield, New Jersey; her son, Howard Gluys, Richmond, Indiana; six grandchildren and eight great grandchildren. Services were conducted at Richmond with Charles M. Woodman and Furnas Trueblood officiating.

PHINNEY—Lauren Adrin Phinney, son of Lauren P. and Ella Phinney, on March 21, in his sixtieth year, at Jefferson, Iowa, following a few hours illness. He was converted in a Friends Meeting at the age of nineteen years, and following preparation entered the ministry, having given thirty-five years of unbroken service. Twenty-eight of these years were spent in the Middle-west, in South Dakota, Nebraska, and in Iowa. After eight years in the ministry he was united in marriage with Bertha Lenore McCargar. His life was a constant benediction to his home and the communities he served as minister. He is survived by his wife, a daughter, Naomi of Chicago, Illinois; a son, Charles of Camp Fannin, Texas; two sisters, Mrs. William Bidgood and Mrs. Elmina Havens; one brother, Lucian, all of Ohio.

TOLLEFSON—Nilsine S. Tollefson on April 1 at Newport, Rhode Island, at the age of eighty-two. Coming to America from Norway some sixty years ago she was united in marriage with Theodore Tollefson and later they united with the Newport, Rhode Island, Friends Meeting where she was for many years an active member. She is survived by her husband, and five children, several grandchildren and great grandchildren. Two of the children are active in the Society of Friends; Harold Tollefson now serving as Executive Secretary of Baltimore Yearly Meeting. Services were held at the Newport Meetinghouse with Norman Trafton officiating.

WANTED

A house father and mother for Quakerdale Farms, a home for thirty boys maintained by White's Iowa Manual Labor Institute, at New Providence, Iowa. The couple must be definitely out of the Selective Service requirements. They should be trained social workers, willing to live in the home and share the home and farm work with the boys. Adequate financial support is provided, but the board is interested only in a couple whose primary concern is Christian service. Address inquiries to Everett Davis, 1431 Forty-third Street, Des Moines, Iowa.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m.

Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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